

**Sutta Cula-sunnata: Ajaran Singkat Mengenai *Sunnata*
(*Cula-sunnata Sutta:*
The Shorter Discourse on Emptiness)
Cūḷasuññata suttaṃ
[Majjhima Nikaya 121]**

I have heard that on one occasion the Blessed One was staying at Savatthi in the Eastern Monastery, the palace of Migara's mother.

Saya mendengar suatu ketika Bhagava sedang tinggal di Savatthi di Vihara Sebelah Timur, di istana ibu Migara.

Evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati
pubbārāme migāramātupāsāde.

Then in the evening, Ven. Ananda, coming out of seclusion, went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there, he said to the Blessed One:

Lalu di malam hari, Bhikkhu Ananda, keluar dari penyendirian dan menghampiri Bhagava. Setelah tiba dan bersujud kepada Bhagava, dia duduk di satu sisi. Selagi duduk di sana, dia berkata kepada Bhagava:

Atha kho āyasmā ānando sāyanhasamayaṃ paṭisallānā vuṭṭhito yena
bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantam abhivādetvā
ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando
bhagavantam etadavoca:

"On one occasion, when the Blessed One was staying among the Sakyans in a Sakyan town named Nagaraka, there — face-to-face with the Blessed One — I heard this, face-to-face I learned this: 'I now remain fully in a dwelling of emptiness.' Did I hear that correctly, learn it correctly, attend to it correctly, remember it correctly?"

"Suatu waktu, ketika Bhagava tinggal di antara suku Sakya di kota para Sakya bernama Nagaraka, di sana – saya mendengar langsung dari Bhagava demikian, saya belajar langsung dari Bhagava demikian: 'Sekarang saya sepenuhnya bersemayam dalam *sunnata*.' Apakah saya mendengarnya dengan tepat, mempelajarinya dengan tepat, memperhatikannya dengan tepat, mengingatnya dengan tepat?"

Ekamidaṃ bhante, samayaṃ bhagavā sakkesu viharati nāgarakaṃ
nāma sakyānaṃ nigamo. Tattha me bhante, bhagavatā sammukhā
suttaṃ sammukhā paṭiggahitaṃ. Suññatāvihārenāhaṃ ānanda, etarahi
bahulaṃ viharāmi. Kacci me taṃ bhante, sussaṃ saggahitaṃ.
Sumanasikataṃ sūpadhāritanti.

[The Buddha:] "Yes, Ananda, you heard that correctly, learned it correctly, attended to it correctly, remembered it correctly. Now, as well as before, I remain fully in a dwelling of emptiness."

[Buddha]: “Ya, Ananda, engkau mendengarnya dengan tepat, mempelajarinya dengan tepat, memperhatikannya dengan tepat, mengingatnya dengan tepat. Sebagaimana sebelumnya, sekarang saya sepenuhnya bersemayam dalam *sunyata*.”

Taggha te etaṃ ānanda, sūssutaṃ suggahītaṃ. Sumanasikataṃ
sūpadhāritaṃ. Pubbepāhaṃ ānanda, etarahi pi suññatāvihārena
bahulaṃ viharāmi.

Just as this palace of Migara's mother is empty of elephants, cattle, & mares, empty of gold & silver, empty of assemblies of women & men, and there is only this non-emptiness — the singleness based on the community of monks;

Seperti halnya di istana ibu Migara tidak ada gajah, ternak dan kuda betina, tidak ada emas dan perak, tidak ada wanita dan pria yang berkumpul, dan yang ada hanyalah non-*sunyata* ini – perhatian terfokus pada kumpulan bhikkhu;

Seyyathāpi ānanda, ayaṃ migaramātupāsādo suñño
hatthigavāssavaḷavena, suñño jātarūparajātēna, suñño itthi
purisasannipātēna, atthi cevidaṃ asuññataṃ yadidaṃ bhikkhusaṅghaṃ
paṭicca ekattaṃ.

even so, Ananda, a monk — not attending to the perception of village, not attending to the perception of human being — attends to the singleness based on the perception of wilderness. His mind takes pleasure, finds satisfaction, settles, & indulges in its perception of wilderness.

meskipun demikian, Ananda, seorang bhikkhu – yang tidak mempersepsi (adanya) desa, tidak mempersepsi (adanya) manusia – perhatiannya terfokus pada persepsi mengenai hutan. *Citta*-nya bergembira, damai, bersemayam dan diliputi persepsi mengenai hutan.”

Evameva kho ānanda, bhikkhu amanasikarivā
gāmasaññaṃ, amanasikarivā manussasaññaṃ, araññasaññaṃ paṭicca
manasikaroti ekattaṃ. Tassa araññasaññaṃ cittaṃ pakkhandati
pasīdati santiṭṭhati adhimuccati.

"He discerns that 'Whatever disturbances that would exist based on the perception of village are not present. Whatever disturbances that would exist based on the perception of human being are not present. There is only this modicum of disturbance: the singleness based on the perception of wilderness.'

“Dia tahu bahwa ‘Tiada gejolak apa pun yang timbul atas persepsi mengenai desa. Tiada gejolak apa pun yang timbul atas persepsi mengenai manusia. Yang ada hanya sedikit gejolak: perhatian terfokus pada persepsi mengenai hutan.’

So evaṃ pajānāti: 'ye assu darathā gāmasaṇṇaṃ paṭicca, tedha na santi. Ye assu darathā manussasaṇṇaṃ paṭicca tedha na santi. Atthi cevāyaṃ darathamattā yadidaṃ araṇṇasaṇṇaṃ paṭicca ekattanti.

He discerns that 'This mode of perception is empty of the perception of village. This mode of perception is empty of the perception of human being. There is only this non-emptiness: the singleness based on the perception of wilderness.' Thus he regards it as empty of whatever is not there.

Dia tahu bahwa 'Persepsi ini adalah *sunna* dari persepsi mengenai desa. Persepsi ini adalah *sunna* dari persepsi mengenai manusia. Yang ada hanyalah non-*sunyata* ini: perhatian terfokus pada persepsi mengenai hutan.' Dengan demikian, dia menganggapnya *sunna* dari apa pun yang tidak ada di sana.

So suṇṇamidaṃ saṇṇāgataṃ gāmasaṇṇāyāti pajānāti. Suṇṇamidaṃ saṇṇāgataṃ manussasaṇṇāyāti pajānāti. Atthi cevidaṃ asuṇṇataṃ yadidaṃ araṇṇasaṇṇaṃ paṭicca ekattanti. Iti yaṃ hi kho tattha na hoti, tena taṃ suṇṇaṃ samanupassati.

Whatever remains, he discerns as present: 'There is this.' And so this, his entry into emptiness, accords with actuality, is undistorted in meaning, & pure.

Apa pun yang ada, dia tahu sebagaimana adanya: 'Demikianlah.' Dan karena itu, bersemayam dirinya dalam *sunyata*, keselarasan dirinya dengan kenyataan, adalah tak terdistorsi dalam hal makna, dan murni."

Yaṃ pana tattha avasiṭṭhaṃ hoti taṃ santamidaṃ atthīti pajānāti. Evampissa esā ānanda, yathābhuccā avipallatthā parisuddhā suṇṇatāvakkanti bhavati.

The Perception of Earth (Persepsi Mengenai Tanah): Paṭhaviṣa

"Further, Ananda, the monk — not attending to the perception of human being, not attending to the perception of wilderness — attends to the singleness based on the perception of earth. His mind takes pleasure, finds satisfaction, settles, & indulges in its perception of earth. Just as a bull's hide is stretched free from wrinkles with a hundred stakes, even so — without attending to all the ridges & hollows, the river ravines, the tracts of stumps & thorns, the craggy irregularities of this earth — he attends to the singleness based on the perception of earth. His mind takes pleasure, finds satisfaction, settles, & indulges in its perception of earth.

"Lebih lanjut, Ananda, bhikkhu yang tidak mempersepsi (adanya) manusia, tidak mempersepsi (adanya) hutan – perhatiannya terfokus pada persepsi mengenai tanah. *Citta*-nya bergembira, damai, bersemayam dan diliputi persepsi mengenai tanah. Seperti halnya kulit sapi yang ditarik dengan seratus tancapan supaya tak berkerut, begitu pula – tanpa memperhatikan semua bukit dan lembah, jurang sungai,

kawasan yang dipenuhi puntung dan duri, kecuraman yang tidak beraturan di bumi ini – perhatiannya terfokus pada persepsi mengenai tanah. *Citta*-nya bergembira, damai, bersemayam dan diliputi persepsi mengenai tanah.”

"He discerns that 'Whatever disturbances that would exist based on the perception of human being are not present. Whatever disturbances that would exist based on the perception of wilderness are not present. There is only this modicum of disturbance: the singleness based on the perception of earth.' He discerns that 'This mode of perception is empty of the perception of human being. This mode of perception is empty of the perception of wilderness. There is only this non-emptiness: the singleness based on the perception of earth.' Thus he regards it as empty of whatever is not there. Whatever remains, he discerns as present: 'There is this.' And so this, his entry into emptiness, accords with actuality, is undistorted in meaning, & pure.

“Dia tahu bahwa ‘Tiada gejolak apa pun yang timbul atas persepsi mengenai manusia. Tiada gejolak apa pun yang timbul atas persepsi mengenai hutan. Yang ada hanyalah sedikit gejolak: perhatian terfokus pada persepsi mengenai tanah.’ Dia tahu bahwa ‘Persepsi ini adalah *sunna* dari persepsi mengenai manusia. Persepsi ini adalah *sunna* dari persepsi mengenai hutan. Yang ada hanyalah non-*sunyata* ini: perhatian terfokus pada persepsi mengenai tanah.’ Dengan demikian, dia menganggapnya *sunna* dari apa pun yang tidak ada di sana. Apa pun yang ada, dia tahu sebagaimana adanya: ‘Demikianlah.’ Dan karena itu, bersemayam dirinya dalam *sunyata*, keselarasan dirinya dengan kenyataan, adalah tak terdistorsi dalam hal makna, dan murni.”

Puna ca param ānanda, bhikkhu amasikarivā manussasaññaṃ amanasikarivā araññasaññaṃ paṭhavisāññaṃ paṭicca manasikaroti ekattaṃ. Tassa paṭhavisāññāya cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati. Seyyathāpi ānanda, āsabhacammaṃ saṅkusatena suvihataṃ vigatavalikaṃ evameva kho ānanda, bhikkhu yaṃ imissā paṭhaviyā ukkūlavikūlaṃ nadīviduggaṃ khāṇukaṇṭakadhānaṃ pabbatavisamaṃ, taṃ sabbam amanasikarivā paṭhavisāññaṃ paṭicca manasikaroti ekattaṃ. Tassa paṭhavisāññāya cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati. So evaṃ pajānāti: 'ye assu darathā manussasaññaṃ paṭicca, tedha na santi. Ye assu darathā araññasaññaṃ paṭicca, tedha na santi. Atthi cevāyaṃ darathamattā yadidaṃ paṭhavisāññaṃ paṭicca ekattanti. So puññaṃidaṃ saññāgataṃ manussasaññāyāti pajānāti. Suññaṃidaṃ saññāgataṃ araññasaññāyāti pajānāti. Atthi cevidaṃ asuññataṃ yadidaṃ paṭhavisāññaṃ paṭicca ekattanti. Iti yaṃ hi kho tattha na hoti. Tena taṃ suññaṃ samanupassati. Yaṃ pana tattha avasiṭṭhaṃ hoti. Taṃ santamidaṃ atthiti pajānāti. Evampissa esā ānanda, yathābhuccā avipallatthā parisuddhā suññatāvakkanti bhavati.

**(The Infinitude of Space) (Alam Ruang Tak Terbatas):
Ākāśaṇācāyatana**

"Further, Ananda, the monk — not attending to the perception of wilderness, not attending to the perception of earth — attends to the singleness based on the perception of the dimension of the infinitude of space. His mind takes pleasure, finds satisfaction, settles, & indulges in its perception of the dimension of the infinitude of space.

"Lebih lanjut Ananda, bhikkhu – yang tidak mempersepsi (adanya) hutan, tidak mempersepsi (adanya) tanah – perhatiannya terfokus pada persepsi alam ruang tak terbatas. *Citta*-nya bergembira, damai, bersemayam dan diliputi persepsi alam ruang tak terbatas."

"He discerns that 'Whatever disturbances that would exist based on the perception of wilderness are not present. Whatever disturbances that would exist based on the perception of earth are not present. There is only this modicum of disturbance: the singleness based on the perception of the dimension of the infinitude of space.' He discerns that 'This mode of perception is empty of the perception of wilderness. This mode of perception is empty of the perception of earth. There is only this non-emptiness: the singleness based on the perception of the dimension of the infinitude of space.' Thus he regards it as empty of whatever is not there. Whatever remains, he discerns as present: 'There is this.' And so this, his entry into emptiness, accords with actuality, is undistorted in meaning, & pure.

"Dia tahu bahwa 'Tiada gejolak apa pun yang timbul atas persepsi mengenai hutan. Tiada gejolak apa pun yang timbul atas persepsi mengenai tanah. Yang ada hanyalah sedikit gejolak: perhatian terfokus pada persepsi alam ruang tak terbatas.' Dia tahu bahwa 'Persepsi ini adalah *sunna* dari persepsi mengenai hutan. Persepsi ini adalah *sunna* dari persepsi mengenai tanah. Yang ada hanyalah non-*sunyata* ini: perhatian terfokus pada persepsi alam ruang tak terbatas.' Dengan demikian, dia menganggapnya *sunna* dari apa pun yang tidak ada di sana. Apa pun yang ada, dia tahu sebagaimana adanya: 'Demikianlah.' Dan karena itu, bersemayam dirinya dalam *sunyata*, keselarasan dirinya dengan kenyataan, adalah tak terdistorsi dalam hal makna, dan murni."

Puna ca paraṃ ānanda, bhikkhu amanasikaritvā araṇṇasaññaṃ amanasikaritvā paṭhavi-saññaṃ ākāśa-sañcāyatana-saññaṃ paṭicca manasikaroti ekattaṃ. Tassa ākāśa-sañcāyatana-saññāya cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati. So evaṃ pajānāti: 'ye assu darathā araṇṇasaññaṃ paṭicca, tedha na santi. Ye assu darathā paṭhavi-saññaṃ paṭicca tedha na santi. Atthi cevāyaṃ darathamattā yadidaṃ ākāśa-sañcāyatana-saññaṃ paṭicca ekatta'nti. So suñña-midaṃ saññā-gataṃ araṇṇa saññāyāti pajānāti. Suñña-midaṃ saññā-gataṃ paṭhavi-saññāyāti pajānāti. Atthi cevidaṃ asuñña-taṃ yadidaṃ ākāśa-sañcāyatana-saññaṃ paṭicca ekattanti. Iti yaṃ hi kho tattha na hoti. Tena taṃ suññaṃ samanupassati. Yaṃ pana tattha avasiṭṭhaṃ hoti, taṃ santamidaṃ atthiti pajānāti. Evampissa esā ānanda, yathābhuccā avipallatthā parisuddhā suññatāvakkanti bhavati.

(The Infinitude of Consciousness) (Alam Kesadaran Tak Terbatas): Viññāṇa-sañcāyatana

"Further, Ananda, the monk — not attending to the perception of earth, not attending to the perception of the dimension of the infinitude of space — attends to the singleness based on the perception of the dimension of the infinitude of consciousness. His mind takes pleasure, finds satisfaction, settles, & indulges in its perception of the dimension of the infinitude of consciousness.

"Lebih lanjut Ananda, bhikkhu – yang tidak mempersepsi (adanya) tanah, tidak mempersepsi (adanya) alam ruang tak terbatas – perhatiannya terfokus pada persepsi alam kesadaran tak terbatas. Citta-nya bergembira, damai, bersemayam dan diliputi persepsi alam kesadaran tak terbatas."

"He discerns that 'Whatever disturbances that would exist based on the perception of earth are not present. Whatever disturbances that would exist based on the perception of the dimension of the infinitude of space are not present. There is only this modicum of disturbance: the singleness based on the perception of the dimension of the infinitude of consciousness.' He discerns that 'This mode of perception is empty of the perception of earth. This mode of perception is empty of the perception of the dimension of the infinitude of space. There is only this non-emptiness: the singleness based on the perception of the dimension of the infinitude of consciousness.' Thus he regards it as empty of whatever is not there. Whatever remains, he discerns as present: 'There is this.' And so this, his entry into emptiness, accords with actuality, is undistorted in meaning, & pure.

"Dia tahu bahwa 'Tiada gejolak apa pun yang timbul atas persepsi mengenai tanah. Tiada gejolak apa pun yang timbul atas persepsi alam ruang tak terbatas. Yang ada hanyalah sedikit gejolak: perhatian terfokus pada persepsi alam kesadaran tak terbatas.' Dia tahu bahwa 'Persepsi ini adalah *sunna* dari persepsi mengenai tanah. Persepsi ini adalah *sunna* dari persepsi alam ruang tak terbatas. Yang ada hanyalah non-*sunyata* ini: perhatian terfokus pada persepsi alam kesadaran tak terbatas.' Dengan demikian, dia menganggapnya *sunna* dari apa pun yang tidak ada di sana. Apa pun yang ada, dia tahu sebagaimana adanya: 'Demikianlah.' Dan karena itu, bersemayam dirinya dalam *sunyata*, keselarasan dirinya dengan kenyataan, adalah tak terdistorsi dalam hal makna, dan murni."

Puna ca param ānanda, bhikkhu amanasikarivā paṭhaviśāññaṃ, amanasikarivā ākāśānañcāyatanaśāññaṃ, viññāṇañcāyatanaśāññaṃ paṭicca manasikaroti ekattaṃ. Tassa viññāṇañcāyatanaśāññāya cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati. So evaṃ pajānāti: 'ye assu darathā paṭhaviśāññaṃ paṭicca, tedha na santi. Ye assu darathā ākāśānañcāyatanaśāññaṃ paṭicca tedha na santi. Atthi cevāyaṃ darathamattā yadidaṃ viññāṇañcāyatanaśāññaṃ paṭicca ekatta'nti. So suññaṃ idaṃ saññāgataṃ paṭhaviśāññāyāti pajānāti. Suññaṃ idaṃ saññāgataṃ ākāśānañcāyatanaśāññāyāti pajānāti. Atthi cevidaṃ asuññataṃ yadidaṃ viññāṇañcāyatanaśāññaṃ paṭicca ekattanti. Iti yaṃ hi kho tattha na hoti. Tena taṃ suññaṃ samanupassati. Yaṃ pana

tattha avasiṭṭhaṃ hoti. Taṃ santamidaṃ atthiti pajānāti. Evampissa esā ānanda, yathābhuccā avipallatthā parisuddhā suññatāvakkanti bhavati.

(Nothingness) (Alam Ketidaaan): Ākiñcaññāyatana

"Further, Ananda, the monk — not attending to the perception of the dimension of the infinitude of space, not attending to the perception of the dimension of the infinitude of consciousness — attends to the singleness based on the perception of the dimension of nothingness. His mind takes pleasure, finds satisfaction, settles, & indulges in its perception of the dimension of nothingness.

"Lebih lanjut Ananda, bhikkhu – yang tidak mempersepsi (adanya) alam ruang tak terbatas, tidak mempersepsi (adanya) alam kesadaran tak terbatas – perhatiannya terfokus pada persepsi alam ketiadaan. *Citta*-nya bergembira, damai, bersemayam dan diliputi persepsi alam ketiadaan."

"He discerns that 'Whatever disturbances that would exist based on the perception of the dimension of the infinitude of space are not present. Whatever disturbances that would exist based on the perception of the dimension of the infinitude of consciousness are not present. There is only this modicum of disturbance: the singleness based on the perception of the dimension of nothingness.' He discerns that 'This mode of perception is empty of the perception of the dimension of the infinitude of space. This mode of perception is empty of the perception of the dimension of the infinitude of consciousness. There is only this non-emptiness: the singleness based on the perception of the dimension of nothingness.' Thus he regards it as empty of whatever is not there. Whatever remains, he discerns as present: 'There is this.' And so this, his entry into emptiness, accords with actuality, is undistorted in meaning, & pure.

"Dia tahu bahwa 'Tiada gejolak apa pun yang timbul atas persepsi alam ruang tak terbatas. Tiada gejolak apa pun yang timbul atas persepsi alam kesadaran tak terbatas. Yang ada hanyalah sedikit gejolak: perhatian terfokus pada persepsi alam ketiadaan.' Dia tahu bahwa 'Persepsi ini adalah *sunna* dari persepsi alam ruang tak terbatas. Persepsi ini adalah *sunna* dari persepsi alam kesadaran tak terbatas. Yang ada hanyalah non-*sunyata* ini: perhatian terfokus pada persepsi alam ketiadaan.' Dengan demikian, dia menganggapnya *sunna* dari apa pun yang tidak ada di sana. Apa pun yang ada, dia tahu sebagaimana adanya: 'Demikianlah.' Dan karena itu, bersemayam dirinya dalam *sunyata*, keselarasan dirinya dengan kenyataan, adalah tak terdistorsi dalam hal makna, dan murni."

Puna ca paraṃ ānanda, bhikkhu amanasikaritvā
ākāsānañcāyatanasaññāṃ amanasikaritvā viññāṇañcāyatanasaññāṃ
ākiñcaññāyatanasaññāṃ paṭicca manasikaroti ekattaṃ. Tassa
ākiñcaññāyatanasaññāya cittaṃ pakkhandati pasīdati santiṭṭhati
adhimuccati. So evaṃ pajānāti: 'ye assu darathā
ākāsānañcāyatanasaññāṃ paṭicca tedha na santi. Ye assu darathā
viññāṇañcāyatanasaññāṃ paṭicca, tedha na santi. Atthi cevāyaṃ

darathamattā, yadidaṃ ākiñcaññāyatanaśāññaṃ paṭicca ekatta'nti. So suññamidaṃ saññāgataṃ ākāśaṇācāyatanaśāññāyāti pajānāti. suññamidaṃ saññāgataṃ viññāṇaṇcāyatanaśāññāyāti pajānāti. Atthi cevidaṃ asuññataṃ yadidaṃ ākiñcaññāyatanaśāññaṃ paṭicca ekattanti. Iti yaṃ hi kho tattha na hoti. Tena taṃ suññaṃ samanupassati. Yaṃ pana tattha avasiṭṭhaṃ hoti. Taṃ santamidaṃ atthiti pajānāti. Evampissa esā ānanda, yathābhuccā avipallattā parisuddhā suññatāvakkanti bhavati.

(Neither Perception nor Non-Perception) (Alam Bukan Persepsi Bukan Pula Nonpersepsi): Nevaśāññānāśāññāyatana

"Further, Ananda, the monk — not attending to the perception of the dimension of the infinitude of consciousness, not attending to the perception of the dimension of nothingness — attends to the singleness based on the dimension of neither perception nor non-perception. His mind takes pleasure, finds satisfaction, settles, & indulges in the dimension of neither perception nor non-perception.

"Lebih lanjut Ananda, bhikkhu – yang tidak mempersepsi (adanya) alam kesadaran tak terbatas, tidak mempersepsi (adanya) alam ketiadaan – perhatiannya terfokus pada alam bukan persepsi bukan pula nonpersepsi. Citta-nya bergembira, damai, bersemayam dan diliputi alam bukan persepsi bukan pula nonpersepsi."

"He discerns that 'Whatever disturbances that would exist based on the perception of the dimension of the infinitude of consciousness are not present. Whatever disturbances that would exist based on the perception of the dimension of nothingness are not present. There is only this modicum of disturbance: the singleness based on the dimension of neither perception nor non-perception.' He discerns that 'This mode of perception is empty of the perception of the dimension of the infinitude of consciousness. This mode of perception is empty of the perception of the dimension of nothingness. There is only this non-emptiness: the singleness based on the dimension of neither perception nor non-perception.' Thus he regards it as empty of whatever is not there. Whatever remains, he discerns as present: 'There is this.' And so this, his entry into emptiness, accords with actuality, is undistorted in meaning, & pure.

"Dia tahu bahwa 'Tiada gejolak apa pun yang timbul atas persepsi alam kesadaran tak terbatas. Tiada gejolak apa pun yang timbul atas persepsi alam ketiadaan. Yang ada hanyalah sedikit gejolak: perhatian terfokus pada alam bukan persepsi bukan pula nonpersepsi.' Dia tahu bahwa 'Persepsi ini adalah *sunna* dari persepsi alam kesadaran tak terbatas. Persepsi ini adalah *sunna* dari persepsi alam ketiadaan. Yang ada hanyalah non-*sunyata* ini: perhatian terfokus pada alam bukan persepsi bukan pula nonpersepsi.' Dengan demikian, dia menganggapnya *sunna* dari apa pun yang tidak ada di sana. Apa pun yang ada, dia tahu sebagaimana adanya: 'Demikianlah.' Dan karena itu, bersemayam dirinya dalam *sunyata*, keselarasan dirinya dengan kenyataan, adalah tak terdistorsi dalam hal makna, dan murni."

Puna ca param ānanda, bhikkhu amanasikarivā
 viññāṇaṇcāyatanasaññaṃ amanasikarivā ākiñcaññāyatanasaññaṃ
 nevasaññānāsaññāyatanasaññaṃ paṭicca manasikaroti ekattaṃ. Tassa
 nevasaññānāsaññāyatanasaññāya cittaṃ pakkhandati pasīdati
 santiṭṭhati adhimuccati. So evaṃ pajānāti: 'ye assu darathā
 viññāṇaṇcāyatanasaññaṃ paṭicca, tedha na santi. Ye assu darathā
 ākiñcaññāyatanasaññaṃ paṭicca tedha na santi. Atthi cevāyaṃ
 darathamattā, yadidaṃ nevasaññānāsaññāyatanasaññaṃ paṭicca
 ekatta'nti. So suññaṃidaṃ saññāgataṃ viññāṇaṇcāyatanasaññāyāti
 pajānāti. Suññaṃidaṃ saññāgataṃ ākiñcaññāyatanasaññāyāti pajānāti.
 Atthi cevidaṃ asuññataṃ yadidaṃ nevasaññānāsaññāyatanasaññaṃ
 paṭicca ekattanti. Iti yaṃ hi kho tattha na hoti. Tena taṃ suññaṃ
 samanupassati. Yaṃ pana tattha avasiṭṭhaṃ hoti. Taṃ santamidaṃ
 atthiti pajānāti. Evampissa esā ānanda, yathābhuccā avipallatthā
 parisuddhā suññatāvakkanti bhavati.

Theme-Less Concentration (Samadhi Tanpa Tanda-Tanda): Animittam Cetosamādhī

"Further, Ananda, the monk — not attending to the perception of the dimension of nothingness, not attending to the perception of the dimension of neither perception nor non-perception — attends to the singleness based on the theme-less concentration of awareness. His mind takes pleasure, finds satisfaction, settles, & indulges in its theme-less concentration of awareness.

"Lebih lanjut Ananda, bhikkhu – yang tidak mempersepsi (adanya) alam ketiadaan, yang tidak mempersepsi (adanya) alam bukan persepsi bukan pula nonpersepsi – perhatiannya terfokus pada samadhi tanpa tanda-tanda. *Citta*-nya bergembira, damai, bersemayam dan diliputi samadhi tanpa tanda-tanda."

"He discerns that 'Whatever disturbances that would exist based on the perception of the dimension of nothingness are not present. Whatever disturbances that would exist based on the perception of the dimension of neither perception nor non-perception, are not present. And there is only this modicum of disturbance: that connected with the six sensory spheres, dependent on this very body with life as its condition.' He discerns that 'This mode of perception is empty of the perception of the dimension of nothingness. This mode of perception is empty of the perception of the dimension of neither perception nor non-perception. There is only this non-emptiness: that connected with the six sensory spheres, dependent on this very body with life as its condition.' Thus he regards it as empty of whatever is not there. Whatever remains, he discerns as present: 'There is this.' And so this, his entry into emptiness, accords with actuality, is undistorted in meaning, & pure.

"Dia tahu bahwa 'Tiada gejolak apa pun yang timbul atas persepsi alam ketiadaan. Tiada gejolak apa pun yang timbul atas alam bukan persepsi bukan pula nonpersepsi. Yang ada hanyalah sedikit gejolak: yang terkait dengan enam lingkup indrawi, yang bergantung pada tubuh ini sebagai kondisi. Dia tahu bahwa 'Persepsi ini adalah *sunna*

dari persepsi alam ketiadaan. Persepsi ini adalah *sunna* dari alam bukan persepsi bukan pula nonpersepsi. Yang ada hanyalah non-*sunyata* ini: yang terkait dengan enam lingkup indrawi, yang bergantung pada tubuh ini sebagai kondisi.’ Dengan demikian, dia menganggapnya *sunna* dari apa pun yang tidak ada di sana. Apa pun yang ada, dia tahu sebagaimana adanya: ‘Demikianlah.’ Dan karena itu, bersemayam dirinya dalam *sunyata*, keselarasan dirinya dengan kenyataan, adalah tak terdistorsi dalam hal makna, dan murni.”

Puna ca param ānanda, bhikkhu amanasikarivā
 ākiñcaññāyatanasaññaṃ amanasikarivā
 nevasaññānāsaññāyatanasaññaṃ animittaṃ cetosamādhim paṭicca
 manasikaroti ekattaṃ. Tassa animittaṃ cetosamādhim paṭicca
 manasikaroti ekattaṃ. Tassa animitte cetosamādhimhi cittaṃ
 pakkhandati pasīdati santiṭṭhati adhimuccati. So evaṃ pajānāti: ye assu
 darathā ākiñcakaññāyatanasaññaṃ paṭicca, tedha na santi. 'Ye assu
 darathā nevasaññānāsaññāyatanasaññaṃ paṭicca, tedha na santi. Atthi
 cevāyaṃ darathamattā yadidaṃ imeva kāyaṃ paṭicca saḷāyatanikaṃ
 jīvitapaccayā'ti. So suññaṃ idam saññāgataṃ
 ākiñcaññāyatanasaññāyāti pajānāti. Suññaṃ idam saññāgataṃ
 nevasaññānāsaññāyatanasaññāyāti pajānāti. Atthi cevidaṃ asuññaṃ
 yadidaṃ imeva kāyaṃ paṭicca saḷāyatanikaṃ jīvitapaccayāti. Iti
 yaṃ hi kho tattha na hoti. Tena taṃ suññaṃ samanupassati. Yaṃ pana
 tattha avasiṭṭhaṃ hoti. Taṃ santamidaṃ atthi pajānāti. Evampissa esā
 ānanda, yathābhuccā avipallatthā parisuddhā suññatāvakkanti bhavati.

Released: Vimuccati

"Further, Ananda, the monk — not attending to the perception of the dimension of nothingness, not attending to the perception of the dimension of neither perception nor non-perception — attends to the singleness based on the theme-less concentration of awareness. His mind takes pleasure, finds satisfaction, settles, & indulges in its theme-less concentration of awareness.

"Lebih lanjut Ananda, bhikkhu – yang tidak mempersepsi (adanya) alam ketiadaan, yang tidak mempersepsi (adanya) alam bukan persepsi bukan pula nonpersepsi – perhatiannya terfokus pada *samadhi* tanpa tanda-tanda. *Citta*-nya bergembira, damai, bersemayam dan diliputi *samadhi* tanpa tanda-tanda."

Puna ca param ānanda, bhikkhu amanasikarivā
 ākiñcaññāyatanasaññaṃ amanasikarivā
 nevasaññānāsaññāyatanasaññaṃ animittaṃ cetosamādhim paṭicca
 manasikaroti ekattaṃ. Tassa animitte cetosamādhimhi cittaṃ
 pakkhandati pasīdati santiṭṭhati adhimuccati.

"He discerns that 'This theme-less concentration of awareness is fabricated & mentally fashioned.' And he discerns that 'Whatever is fabricated & mentally fashioned is inconstant & subject to cessation.' For him — thus knowing, thus seeing — the mind is released from the effluent of sensuality, the effluent of becoming, the effluent of

ignorance. With release, there is the knowledge, 'Released.' He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world.'

"Dia tahu bahwa 'Samadhi tanpa tanda-tanda ini adalah buatan dan ciptaan mental.' Dan dia tahu bahwa 'Apa pun yang terbuat dan tercipta tak dapat diandalkan dan akan berakhir.' Mengetahui demikian, melihat demikian, *citta*-nya bebas dari arus ketertarikan (*raga-asava*), arus 'ingin menjadi' (*bhava-asava*), arus kesalahpengertian (*avijja-asava*). Dengan terbebas, dia tahu 'bebas.' Dia tahu bahwa 'Kelahiran telah berakhir, kehidupan suci telah dijalani, apa yang perlu dilakukan telah dilakukan. Tiada lagi *bhava*."

So evaṃ pajānāti: 'ayampi kho animitto cetosamādhi abhisāṅkhato ābhisañcetasiko yaṃ kho pana kiñci abhisāṅkhatam ābhisañcetasikaṃ, tadaniccaṃ nirodhadhamma'nti pajānāti. Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati. Bhavāsavāpi cittaṃ vimuccati. Avijjāsavāpi cittaṃ vimuccati. Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti. Khīṇa jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti pajānāti.

"He discerns that 'Whatever disturbances that would exist based on the effluent of sensuality... the effluent of becoming... the effluent of ignorance, are not present. And there is only this modicum of disturbance: that connected with the six sensory spheres, dependent on this very body with life as its condition.' He discerns that 'This mode of perception is empty of the effluent of sensuality... becoming... ignorance. And there is just this non-emptiness: that connected with the six sensory spheres, dependent on this very body with life as its condition.' Thus he regards it as empty of whatever is not there. Whatever remains, he discerns as present: 'There is this.' And so this, his entry into emptiness, accords with actuality, is undistorted in meaning, pure — superior & unsurpassed.

"Dia tahu bahwa 'Tiada gejolak apa pun yang timbul karena arus *raga* ... arus *bhava* ... arus *avijja*. Dan yang ada hanya sedikit gejolak: yang terkait dengan enam lingkup indrawi, yang bergantung pada tubuh ini sebagai kondisi.' Dia tahu bahwa 'Persepsi ini *sunna* dari arus *raga* ... *bhava* ... *avijja*. Dan yang ada hanyalah non-*sunna* ini: yang terkait dengan enam lingkup indrawi, yang bergantung pada tubuh ini sebagai kondisi.' Dengan demikian, dia menganggapnya *sunna* dari apa pun yang tidak ada di sana. Apa pun yang ada, dia tahu sebagaimana adanya: 'Demikianlah.' Dan karena itu, bersemayam dirinya dalam *sunna*, keselarasan dirinya dengan kenyataan, adalah tak terdistorsi dalam hal makna, murni – agung dan tiada bandingnya."

So evaṃ pajānāti: 'ye assu darathā kāmāsavaṃ paṭicca, tedha na santi. Ye assu darathā bhavāsavaṃ paṭicca tedha na santi. Ye assu darathā avijjāsavaṃ paṭicca, tedha na santi. Atthi cevāyaṃ darathamattā, yadidaṃ imeva kāyaṃ paṭicca saḷāyatanikaṃ jīvitapaccayā'ti. So suññaṃidaṃ saññāgataṃ kāmāsavenāti pajānāti. Suññaṃidaṃ saññāgataṃ bhavāsavenāti pajānāti. Suññaṃidaṃ saññāgataṃ avijjāsavenāti pajānāti. Atthi cevidaṃ asuññataṃ yadidaṃ imeva

kāyaṃ paṭicca saḷāyatanikaṃ jīvitapaccayāti. Iti yaṃ hi kho tattha na hoti. Tena taṃ suññaṃ samanupassati yaṃ pana tattha avasiṭṭhaṃ hoti, taṃ santamidaṃ atthiti pajānāti. Evamassa esā ānanda, yathābhuccā avipallatthā parisuddhā paramānuttarā suññatāvakkanti bhavati.

"Ananda, whatever contemplatives and brahmans who in the past entered & remained in an emptiness that was pure, superior, & unsurpassed, they all entered & remained in this very same emptiness that is pure, superior, & unsurpassed. Whatever contemplatives and brahmans who in the future will enter & remain in an emptiness that will be pure, superior, & unsurpassed, they all will enter & remain in this very same emptiness that is pure, superior, & unsurpassed. Whatever contemplatives and brahmans who at present enter & remain in an emptiness that is pure, superior, & unsurpassed, they all enter & remain in this very same emptiness that is pure, superior, & unsurpassed."

"Ananda, *samana* dan Brahmana mana pun di masa lalu yang memasuki dan bersemayam dalam *sunnata* yang murni, agung dan tiada bandingnya, mereka semua memasuki dan bersemayam dalam *sunnata* ini yang murni, agung dan tiada bandingnya. *Samana* dan Brahmana mana pun di masa depan yang memasuki dan bersemayam dalam *sunnata* yang murni, agung dan tiada bandingnya, mereka semua memasuki dan bersemayam dalam *sunnata* ini yang murni, agung dan tiada bandingnya. *Samana* dan Brahmana mana pun yang di masa kini yang memasuki dan bersemayam dalam *sunnata* yang murni, agung dan tiada bandingnya, mereka semua memasuki dan bersemayam dalam *sunnata* itu sendiri yang murni, agung dan tiada bandingnya."

Yepi hi keci ānanda, atītamaddhānaṃ samaṇā vā brāhmaṇā vā parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja viharimsu. Sabbe te imaṃ yeva parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja viharimsu. Yepi hi keci ānanda, anāgataṃ addhānaṃ samaṇā vā brāhmaṇā vā parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja viharissanti. Sabbe te imaṃ yeva parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja viharissanti. Yepi hi keci ānanda, etarahi samaṇā vā brāhmaṇā vā parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja viharanti. Sabbe te imaṃ yeva parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja viharanti.

"Therefore, Ananda, you should train yourselves: 'We will enter & remain in the emptiness that is pure, superior, & unsurpassed.'"

"Oleh karena itu, Ananda, engkau seyogianya melatih dirimu: 'Kami akan memasuki dan bersemayam dalam *sunnata* yang murni, agung dan tiada bandingnya.'"

Tasmātiha ānanda, parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja viharissāmāti. Evaṃ hi vo ānanda, sikkhitabbanti.

That is what the Blessed One said. Gratified, Ven. Ananda delighted in the Blessed One's words.

Demikianlah yang dikatakan Bhagava. Bhikkhu Ananda bergembira dan bersukacita atas kata-kata Bhagava.

Idamavoca bhagavā attamano āyasmā ānando bhagavato bhāsitaṃ
abhinandīti.

*Sumber: "Cula-suññata Sutta: The Lesser Discourse on Emptiness" (MN 121),
translated from the Pali by Thanissaro Bhikkhu. Access to Insight, 12 February
2012, <http://www.accesstoinsight.org/tipitaka/mn/mn.121.than.html>.*

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